A SERMON

Preached at a
GENERAL MEETING
IN THE
Gray-Friar-Church
OF
EDINBURGH,
Upon the 13. Day of *June* 1638.

y that Eminent, Faithful, and Zealous Servant of Jesus Christ, Mr. *ANDREW CANT*, Minister of the Gospel at *Aberdeen*.

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A SERMON *on* Zech. 4. 7.

Who art thou, O great mountain before Zerubbabel, *thou shalt become a plain, and he shall bring forth the head stone thereof with Shouting, Crying, Grace, Grace unto it.*

I Perceive that God will have his Temple built, which had been long neglected, partly by the worldlineſs of the people, who had greater Care of their own houſes then of the houſe of God, as appears by the prophet, *Haggai* 1. *v.* 3, 4. He reproves them for this fault, (That they cared more for their own houſes than for the houſe of God, partly, becauſe of the great impediments and difficulties they apprehended in the work. Yet God, having a purpoſe to have it builded, ſends his Prophets to stir them up to the building of it, *Hag.* 2. 4. As for impediments, he promiſes to remove them all, and aſſures them of this by *Haggai* and *Zechariah*; Yea he ſhews to *Zerubbabel* and the people, that although impediments were as mountains, yet they ſhould be removed.

I need not ſtand upon Introductions and Connections, this *Verſe* I have read, ſhows the Scope of the Prophet, to wit, God will have his work going on, and all Impediments removed. Theſe Times require that I ſhould rather inſiſt upon Application to the preſent Work of Reformation in hand, then to ſtand upon the Temple of *Jeruſalem*, which we know well enough was a Type of Chriſts Kirk, which in this Land was once built, but now hath been Defaced by the Enemies of Chriſt; we have long neglected the Re-edifying of it, partly, Men being given more to build their own houſes, nor the houſe of Chriſt; and partly, Becauſe of the great Impediments that have diſcouraged God's people

people to meddle with it: now it hath pleased God, to stir up Prophets, Noblemen, and People of the Land, to put to their Hands to this Work, and I think, God saith to you in this Text, *Who art thou, O great mountain thou shalt become a plain.*

There are two Parts in this Text, *First*, An Impediment removed under the Name of a Mountain, *Who art thou, O great mountain before* Zerubbabel, *thou shalt become a plain.* 2*ly*, In the second Part of the Text, the Work goeth up and is finished; the Impediment being removed, *He shall bring forth the head stone thereof with Shouting, Crying, Grace, Grace be unto it.*

But that ye may take up all that is to be said in Order and Method, there are six Steps in the Text, three in the Mountain impeding the Work, and three in the Work it self; the three in the Mountain are these, 1. It is a Mountain seen, *O great mountain.* 2. A Mountain reproved, *Who art thou, O great mountain before* Zerubbabel. 3. A Mountain removed, *Thou shalt become a plain.* The three in the Work are, 1. A Work growing and going up. 2. A Work finished, *He shall bring forth the head stone thereof.* 3. A Work praised, *He shall bring forth the head stone thereof with Shouting, Crying, Grace, Grace be unto it:* I shall speak of all these God willing, and apply them to the time.

As for the three in the Mountain. 1. It is a Mountain seen, It is called a great Mountain, under this are comprehended all Impediments and Difficulties impeding the Building, all being taken together, make up a great Mountain which is un-passible, the Enemies which impede this Work were this Mountain; look *Ezra* 4. and ye will see the Adversaries of *Judah* become a great Mountain in the Way of that Work.

That ye may take up this Mountain the better, I find that Kings are called Mountains in Scripture, and good Kings are so called for these three, *First*, For their Sublimity, as Mountains are high above the Valleys, so are Kings lifted up in Majesty above their Subjects: Some apply that place to Kings, *Micah* 6. 2. *Hear ye, O mountaens, the Lords controversie, and ye strong foundations of the earth.* 2. They are called Mountains for their Strength to Guard their People, *Psal.* 30. *David* saith, *God hath made my mountain strong.* 3. Good Kings are called Mountains, by reason of the Influence of Peace to the People, *Psal.* 72. *v.* 3. *The mountains shall bring peace to the people, and the little hills by righteousness.*

I find also, that the strong Enemies of the Church are called Mountains, because of the great impediments to the Kirk's building that are made by them, as ye may see in *Ps.* 144.

This Mountain (that I may speak more plainly) is *Prelacie*, which hath ever been in the Mountain, in the way of our Reformation: It may be, some of you that hears me, are not of my Judgment concerning *Episcopacie*; for my Judgment, I ever condemned it, as having no Warrand for it to be in Christ House; Yet I am sure, that all of you who are here this day, will agree with me in this, that *Prelacy* being Antichristian, is intollerable, but such is the *Prelacy* of this Kirk, it is Antichristian, I may easily prove that, that amongst many marks of Antichrist, thir two are most evident, False Doctrine, and Tiranny in Government; where Antichrist is, there is Tirannical Government, imposing Laws upon the Consciences of Gods People, where Antichrist is, there is Idolatry, Superstition, and Error, these two are clearly seen in our Prelacy; their Idolatry,

try, Superstition, and Error, may be seen in their Service-Book; their Tyranny may be seen in their Book of Canons: I think there are none here, but they may see this Mountain; no greater Tyranny hath ever been used by Antichrist than hath been used by our Prelats, and exercised upon this Kirk.

This Mountain being seen by you all, I would have you taking a view of the Quality of it: I find in Scripture, That the Enemies of the Kirk being called Mountains, are so called, because of these three Qualities, the first is in *Psal.* 76. 4. They are called *Mountains of Prey*, so called, because from them the Robbers rush down to the Valleys and Prey upon the Passengers. 2. The second is in *Jer.* 51. 25. *Babylon*, a great Enemy to Gods Kirk is called a *destroying Mountain*; the word in its own language, is called a *Pestiferious* Mountain, (so called) because the Pest destroys. 3. The third is in *Isa.* 2. 14. They are called *Mountains of Pride* compared with the 12. *Vers.* and you will find these Mountains called *Mountains of Pride.*

Our Mountain of *Prelacie* hath all these Three bad Qualities, first, it is a Mountain from which they have like Robbers, made a Prey of the Kirk of Christ: Tell me I pray you, and I appeal to your own Consciences who are my Brethren, if there be any priviledge or liberty that ever Christ gave us, but they have taken it from us, and made a Prey of it. 2. This Mountain is a pestiferous Mountain; it hath been the Mountain that hath been as a Pest; to infect the Kirk of Christ, with Superstition, Heresie and Error, and withall, it hath been a destroying Mountain, for they have destroyed the fair carved work of our first Reformation 3. They are Mountains of Pride, for greater Pride

cannot be, than there is upon this Mountain, they rule as Tyrants over their Brethren, and as Lords over God's Inheritance.

Ye that are Noblemen, are the Natural Mountains of this Kingdom descended of Noble Predecessors, who have been as *Mountains* indeed; defending both Kirk and Common-wealth; these *Men* were but low Valleys, and now are Artificial *Mountains*, made up by the Art of *Man*; at first, as low as their Brethren sitting there, but piece and piece they have *Mounted* up at First Commissioners for the Kirk, and then Obtained Vote in Parliament, and then they usurped all the liberties of the Kirk benefices, and then constant *Moderators* to make up this *Mountain*, and at last, the high Commission is given to make the *Mountain* strong; it's like to *Daniel's* Tree. *Dan.* 4. 11. *The Tree grew and was strong.* And from it, we that are the *Ministers* of Christ have our Wrack.

And let me speak it to you. Noblemen, these Artificial and stooted Mountains, have overtoped you who are the Natural Mountains, and if they have not done so, what means the great-seal then; and if way could have been made for it, they should have carryed the white Wand and Privy-Seal also; and this is Just with God that they have overtopped you: For every one of you came with your own Shovelful to make up this Mountain. It was thought expedient to rear up this Mountain, to command and bear down poor Ministers: Albeit, its true, we have been born down by them; yet ye that are the high Mountains, have not been free from their hurt; it is very like to *Jotham's* Parable, *Judges*, 9. 8. *The Trees of the Forrest will have a King over them; they come to the Olive Tree and say, be*

thou

thou King over us: the Olive saith, I will not leave my Fatness to be King; they came to the Fig-Tree, and said, be thou our King; the Fig-Tree saith, I will not leave my Sweetness to be King; they come likewise to the Vine, and say, be thou our King; the Vine saith, I will not leave my Strength to be King; they come to the Bramble, and said, be thou our King; then said the Bramble to the Trees: If indeed ye Anoint me King over you, then come and put your Trust under my Shaddow; and if not, let Fire come Forth of the Bramble and devour the Tall Cedars of Lebanon. The Olive Trees of the Ministrie would not leave the Fatness of GOD's Grace, wherewith they were endued, to Rule over the Kirk; The Fig-Trees of the Ministry would not leave the Sweet Fruits of their Ministry to bear Rule in the Kirk; The Vines of the Ministry would not leave the strong Consolations of God, whereby many Souls were Comforted, to bear Rule in the Kirk; yet the Brambles have taken this, and ye helped to Exalt them, upon Condition to Trust under their Shaddow; and if Fire hath not come forth from these Brambles, upon the Tall Cedars of this Land, I leave to your own thoughts to Judge: Alwise this is the Mountain which ye see all reared up this day, and standing in the way of our Reformation.

2. The Second thing in this Mountain, is this, It is a Mountain reproved. *Who art thou O Great Mountain before Zerubbabel.* When he saith of *Zerubbabel*, it is not only meant of *Zerubbabel*, but of the rest of GOD's People, see *Hagg.* 1. 12. There, *Zerubbabel, Joshua,* and the rest of GOD's People obeyed the Voice of the Lord; and in the 14 Verse, all these are said to work in the House of the Lord; So, under *Zerubbabel* all the rest of the People are Comprehended, even so in this

ours, all that are joyned to this Work, for the building of this Work, are to be accounted Workers, and for them also is this Mountain Reprov'd. *Who art thou O great Mountain;* who art thou who will impede this work, or shall be able to impede it, seeing GOD will have it foreward: It's impossible for thee to impede it in these Three Respects. 1. In respect of the work it self. 2. In Respect of the Workers. 3. In Respect of the Impeders.

1. First in respect of the Work it self, It is GOD's Work, for the House is his, and he is in it, *Hag.* 2. 4. The Lord saith, *Be thou strong Zerubbabel and Joshua, and the remnant of the People and Work, for I am with you saith the Lord of Hosts.* If God be with a Work, who is he that will lett or Impede it; God is with this Work of Reformation, as ye your selves can Witness; and by all our expectations this Mountain is shaken, and (God be praised) are not so unpassible as they were.

2. Secondly no Man is able to impede this work in repesect of the workers. *Hag.* 2. 14. it is said, that *God stirred up the Spirit of* Zerubbabel, *and of* Joshua *and of the People, and they came and wrought in the house of the Lord.* When God stirs up *Men* to do a good work, nothing on Earth can stay it: I am sure if ever God stirred up men to a good Work, he hath stirred us up to this, both Noblemen, *Ministers* & People. Wherefore, who art thou O great Mountain before God's People, that thinks to Impede such a Work,

Thirdly, in respect of the Impeders, what are they but *Men*, and wicked men, as ye may see in the Adversaries of the *Jews*. Who are they that Impede our work? Even *Men* that seek Honour and Preferment of this World, Enemies to Religion, Fighting against God,

God, to whom I may say that word in *Job* 9.4. *Who hath hardned himself against God and prospered.* With one word more I will reprove this Mountain, and go forward.

Who art thou, O great mountain! Wilt thou search thy search who thou art; art thou of God's Building or not? I trow thou art not *Juris Divini*, but *Humani* God nor Christ have never built thee; thou art only a Hill of mans Erecting, knowest thou not that Zion, against which thou art, is a Hill of Gods Building: I will say to you then that word in *Psal.* 68. 15, 16. *The hill of God is a high hill, as the hill of Bashan; why leap ye hills? This is the hill that God desireth to dwell in; yea, and will dwell in it for ever.* And think ye to prevail against the People of *Zion*; she hath stronger *Mountains* to guard her than ye have. *Psal.* 125. 2. *As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and for ever.*

3. The Third thing in this Mountain, is, it is a Mountain removed, *thou shalt become a Plain;* that is, God shall remove all Impediments before *Zerubbabel* and his People; God is able to remove all that Impedes his Work: Even the Mightiest Enemies that oppose themselves to the work of God, ye may observe a four fold Power of God against these Mountains.

First, A determining Power, whereby he sets such bounds to the greatest Mountains, that ye see they fall not upon the Valleys, albeit they overtop them; the Lord hath set bounds to the great Kings in the World, which they could not pass when they have set themselves against the Lord's People; we may see an Example of this in Sennacherib. 2 *Kings* 19. 32. *Therefore thus saith the Lord concerning the King of Assyria, he shall not come up to this City, nor shoot an Arrow against it nor*

come before it with Shield, nor caſt a Bank againſt it: Ye are afraid of the King that he come againſt you; fear not, the Lord by his reſtraining Power is able to keep him back, that he ſhall not ſhoot ſo much as a Bullet againſt this City.

Secondly, God removes Impediments by his aſſiſting Power, as he promiſed to do before Cyrus, *Iſa.* 45. 2: *I will go before thee, and make the crooked places ſtraight, I will break in pieces the Gates of Braſs, and cut in ſunder the iron Barrs*; albeit for any thing we ſee, there be Brazen Gates and Iron Barrs cloſing out a Reformation, yet let not this diſcourage you, God is with you by his aſſiſting Power to go before you, to make all crooked places ſtraight, and to break the Brazen Gates, and to cut in ſunder the Iron Barrs.

Thirdly, God hath a changing Power, whereby he makes Mountains plain; how eaſie is it with God, to make the higheſt Mountain that Impedes his Work, a Plain; *Prov.* 21. *verſ.* 1 *The King's Heart is in the hand of the Lord, as the Rivers of Waters, to turn it whitherſoever he will*: Lord make our Mountain thus plain.

The fourth way how GOD removes Mountains, is by an overthrowing power, if there be no change yet, GOD will bring it down, *Iſa.*2.12. *Every one that is lifted up ſhall be brought low.* The like ye have in the 17. *v.*

By this which hath been ſaid, ye may underſtand how a Mountain may be made a Plain; GOD makes Mountains Plains either in Mercy or in Wrath. 1. In Mercy, when he takes a Grip of the Heart, & of a proud haughty Heart, makes it toward and plain, we have ſeen ſuch a Change by Experience.

This Work had many Enemies at the Beginning, that impeded it, whom GOD hath taken by the Heart, and made

made plain, yea hath made them Furtherers of the Work.

2. There is another way of making Mountains plain, to wit making plain in Wrath, when GOD overthrows the Mountains that ſtand up impeding his Work; aſſure your ſelves, if GOD bring not down this Mountain we have to do with, in Mercy, he ſhall overthrow it in Wrath, and make it waſte.

That I may make this Mountain more plain, ye ſhall conſider how it ſhall become a Plain, and how eaſily it may be made a Plain.

1. I ſee you looking up to the Height of it, and ye are ſaying within your ſelves, how ſhall it come down, ye muſt not think that it will come down of its own accord, GOD uſeth Inſtruments to pull down, I find that GOD hath made his own People Inſtruments to pull down ſuch Mountains, *Iſai.* 41. *v.* 14, 15, 16. *Fear not Worm* Jacob, *and ye Men of* Iſrael, *I will help thee, ſaith the Holy One and thy Redeemer, behold I will make thee a new Threſhing Inſtrument having Teeth, thou ſhalt threſh the Mountains, and beat them ſmall, and ſhalt make the hills as chaff, thou ſhalt fann them, and the wind ſhall carry them away and the whirl wind ſhall ſcatter them*: Mark theſe Words, although *Jacob* be a Worm deſpiſed by the great ones of the World, yet GOD will make him a Threſhing Inſtrument, to beat theſe Mountains in pieces. The Profeſſors of this Land are deſpiſed by the Mountains, yet fear not, for the ſharp Threſhing Inſtrument is made, I hope it ſhall beat the Mountains in pieces: we think them very high, but if we had faith, that word would be verified, *Mat.* 16. 20. *Ye ſhall ſay to the mountain, remove to yonder place, and it ſhall be removed, and nothing ſhall be impoſſible unto you.*

But one is ſaying, I have not faith, that all that are

joyned

joyned this day againſt the Mountain ſhall continue; I hope they ſhall continue, I hope they ſhall; but if they do not; we truſt not in men, that they ſhall bring down this Mountain, but in God, who hath ſaid in *Jer.* 51. *ver.* 25. *Behold I am againſt thee, O deſtroying mountain, I will ſtretch out my hand upon thee, I will roll thee down from the rocks, and make thee a burnt mountain, they ſhall not take of thee a ſtone for a corner, nor a foundation, thou ſhalt be deſolat for ever*: This Mountain ye ſee ſo exalted, although men would hold it up, yet GOD will bring it down, and make it a burnt Mountain, even ſo O LORD do.

2. In the ſecond place, conſider how this Mountain may be made a Plain; I told you it was but an Artificial Mountain, a Stooted Mountain, ſtanding upon weak Pillars, if ye would take a look of the whole Frame of the Mountain, it ſtands upon two main Pillars, and upon the Top of this Mountain ſtands the Houſe of *Dagon*, an Houſe of Falſe Worſhip, and take me the Pillars from *Epiſcopacy*, and it ſhall fall, take *Epiſcopacy* away, and the Houſe of *Dagon* ſhall fall: the two main Pillars that *Prelacy* ſtands on, are a Civil and Secular Arm, and an Eccleſiaſtical Tongue, ſo to ſpeak.

1. *Firſt*, The Secular Arm is the Authority of Princes, which hath ever upholden that Mountain, ye know Secular Princes uphold Antichriſt, and *Prelacy* in this Land is upholden by the Secular Power.

Secondly, The ſecond Pillar I call Eccleſiaſtical, that is, *Prelacy* in this Land hath been upholden by the Tongues of Kirkmen, Preaching up this Mountain, or by their Pens, Writing upon this Mountain, and theſe are the two Pillars whereupon our Mountain of *Prelacy* is Stooted, the Secular Power and the Tongues of Kirkmen, let the King withdraw his Power and Authority

hority from the *Prelats*, and they ſhall fall ſuddenly in Droſs, let Kirkmen and Miniſters withdraw their Tongues and Pens from them, and our Mountain (ere ye look about you) ſhall become a Plain: As theſe two Stoots up this Mountain, ſo upon this Mountain all Falſe Worſhip in the Kirk is built, even *Dagon*'s Houſe; lead me, ſays *Samſon*, to the Pillars that *Dagon*'s Houſe ſtands on, that I may be avenged for my two Eyes: the *Philiſtines* were never more cruel to *Samſon* in pulling out his Eyes, than our *Prelats* would have been to us: they preſſed to put out our Eyes, and ere ever we were aware, they thought to lead us to *Dagon*'s Houſe, even to the Tents of Popery and Idolatry; let us come to this main Pillar of *Dagon*'s Houſe, and apply all our ſtrength to pull it down, that we may not only be avenged for our Eyes, which they have thought to pull out, but alſo that the Houſe of Falſe Worſhip, which is erected upon this Mountain, may fall to the ground.

I hear ſome ſaying, Miniſter, for all your ſaying, the Mountain will not come down at this time, ye think nothing but it will down; I aſſure you, I would have it down, but ye muſt not think us that ſilly, as to think that it will come down, becauſe we have many for us, we truſt not in Men but in GOD, and if this be the time that GOD will have it down, although ye ſhould lay all your hands about their head, they ſhall come down; it appears they will come down, if there were no more but their Pride, Avarice, Cruelty, and looſe Living to pull them down, eſpecially when all theſe are come to height, as they are come to in them, and ſo much for the Mountain, ye ſee we have reproved it, GOD remove it.

I come

I come now to the three in the Work (the Mountain being removed) 1. It is a Work growing and going up, *He ſhall bring forth.* 2. It is a Work finiſhed, *He ſhall bring forth the head ſtone thereof.* 3. It is a Work praiſed, *He ſhall bring forth the head ſtone thereof with Shouting, Crying, Grace, Grace be unto it;* We ſhall ſpeak of all theſe three ſhortly.

Firſt, It is a Work going up, it was impeded, but now it's going up: There is ſomething here very conſiderable, the Work goes not up, until the Mountain be made a Plain. The Mountain muſt not be paired or topped, but it muſt altogether become plain, otherways the Work cannot go up; The Mountain of *Prelacy* muſt not be paired nor topped, ſomething taken away, but it muſt be brought down wholly, otherways the Work of Reformation cannot go on, neither Chriſt's Houſe go up. It will be ſaid, what ailes you, you ſhall have your deſires, but the Eſtate of Biſhops muſt ſtand, It is impoſſible to bring it down altogether, the King may not want an Eſtate, (truly a good one both to Kirk and Common Wealth) ye ſhall have them brought within the old Bounds, and Caveats ſet down to them, they ſhall not hurt the Kirk any more: the LORD knows how loath I was to ſpeak from this place, but ſeing GOD hath thruſt me out, I muſt ſpeak the truth.

I ſay to you, theſe Quarters are not to be taken, becauſe the Mountain is not of God's making, but of Man's, and therefore make it what way ye will, God will be diſpleaſed with it; yea, its impoſſible to ſet caveats to keep them in. I appeal to all your Conſciences; is it poſſible to ſet Caveats to their Pride and Avarice; their Pride and Avarice will break through Ten Thouſand Caveats; I will clear this impoſſibility by ſimilitudes.

Tell

Tell me, if a Fountain in the Town of *Edinburgh* were poiſoned; whether were it more ſafe to ſtop up the Fountain, than to ſet a Guard to keep it, that none draw out of it, for there is hope the Poiſon would do no harm? There is no Man of a ſound Judgment but he will think it more ſafe to ſtop up the Fountain than to guard it; this Prelacie is the Poiſoned Fountain wherefrom the Kirk of Chriſt hath been Poiſoned with the Poiſon of Error and Superſtition. Now the Queſtion is, whether it be ſafer to ſtop it up than to guard it? Surely it is ſafer to ſtop it up; for all the Caveats in the world, will not keep the Kirk unpoiſoned, ſo long as it remains. I will give you another ſimilitude; If the Town of *Edinburgh* were (as many Towns have been and are) taken and Poſſeſt by cruel and obſtinat Enemies, who would take all your liberties from you, would not ſuffer your Magiſtrates to judge, and would ſpoil you of your Goods, and uſe all the cruelty that could be deviſed againſt the Inhabitants, if God gave you occaſion to be free of ſuch a cruel and obſtinat Enemie; what would you do if this were proponed to you; why may not you ſuffer the Enemie to abide within the Town? We ſhall take all their Weapons from them, they ſhall never hurt you any more: Would ye not think it far better to put them out of the Town altogether; both becauſe the Inhabitants would be in fear ſo long as they were in the Town, and becauſe the Town would never be ſure: For there might be Traitors among your ſelves, who would Steal in Weapons in their Hands; and ſo they would bring you under the former Tyrannie; yea under a greater. Even ſo it is in this Caſe; The Cruelleſt and greateſt Enemies that ever the Kirk of *Scotland* ſaw, are thoſe

Prelats,

Prelats; they have ſpoiled us of all our Liberties, and exerciſed intollerable Tyranny over us. Now the Lord is ſhewing a way how to be quite of them; conſider the Condition offered, what ails you? May ye not let them abide within the Kirk, we ſhall take all their Weapons from them, as admiſſion of Miniſters, Excommunication, and that terrible High-Commiſſion, they ſhall never hurt you again; this is but the Counſel of Man, the Counſel of GOD is, to put them out of the Kirk altogether, otherways the Kirk can never be ſecure, yea, I aſſure you, there are as many Traitors among our ſelves, as would ſteal in the Weapons again in their Hands, then ſhall our latter Eſtate be worſe than our firſt; if our Yoke be heavy under them now, it ſhall be heavier then; if they chaſtiſe us now with Whips, they ſhall chaſtiſe us then with Scorpions. I think I hear Men ſpeak like that Word, *Dan.* 4. 14. *Hew down the tree, cut down his branches, ſhake off his leaves, ſcatter his fruits, nevertheleſs leave the ſtump of his roots with a band of iron and braſs;* the Interpretation of that part of the Viſion is ſet down in the 26 verſe, *Thy Kingdom ſhall be ſure unto thee, after that thou haſt known that the Heavens bear rule:* I hear Men ſay, hew down the Tree, cut off his Branches, ſhake off his Leaves, ſcatter his Fruits, ye ſhall be quite of all that, but the Stump muſt be left, banded with Iron. (If it were till they knew GOD, it were ſomething, but there is no appearance of that) Conſider, O Man, who ſaith that, no Man, but the Watcher and the Holy One, even he that made *Nebuchadnezzars* Kingdom ſure to him. If GOD had made this Eſtate ſure to them, it would, and ſhould ſtand; and if GOD would bind down the Stump of it with Iron Bands, we would ne-

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ver fear the growth of it, nor the Fruit of it, but seing they are only Bands to be laid on by Men; Albeit the Tree were hewed down, it would grow again in all the Branches of it, with all the Leaves of it's Dignity, and we should taste of the bitter Fruit of it; Yet that are Covenanters, be not deceived, if ye leave so much as a Hillock of this Mountain, in despight of your hearts it shall grow to a high Mountain, which shall fill both Kirk and Common Wealth. If the Kirk would be quite of the Troubles of it, and if ye would have this Work of Reformation going up, this Mountain must be made a Plain altogether, otherways the Spirit of GOD saith, ye shall never prosper.

The second thing in this Work, is a Work finished; *He shall bring forth the head stone thereof:* When a head stone is put on a House, the House is finished, ye who are Reverend Fathers in the Kirk, who have seen the Work of our first Reformation, ye saw it going up, and brought to such a Perfection, that the Cope-stone was put on, Purity of Doctrine, and Administration of Sacraments, and Sweetness of Government whereby the Kirk was ruled; but woe's us all, we see with you now, the Roof taken off, the Glorious Work pulled down, and lying desolat. Now, it hath pleased GOD to turn again, and offer a Re-edifying of this Work, as he did here to the People of this Temple; seing therefore the LORD hath stirred up our Spirits to crave a Re-edifying of Christ's Kirk, let us never take our hands from it, till Christ have put the Cope-stone on it. I hear some say, Minister, there is more ado yet ere that be done, ye sing the Triumph before the Victory, ye will not see it go up at leasure. Indeed ye are deceived, we sing not the Triumph before the Victory, some of us are afraid that it go not up so

ſuddenly: I muſt ſay to you, if it be GOD's Work (as it is indeed) all the Powers of the World ſhall never be able to hinder the putting on of the Cope-ſtone, ay, but ſay ye, it will be hindered ere ye get the Work forward, ye will find the Dint of the Fire and Sword; let it be ſo, if GOD will have it ſo, that will not impede the Work; if our Blood be ſpilt in this Cauſe, the Cope-ſtone ſhall be put on with our Blood; for the Kirk of GOD hath never proſpered better, nor by the Blood of Saints, fear not beloved, this Work; whether it be done peaceably, or with Perſecution, the Cope-ſtone ſhall be put on it: ye know, in the beginning of the Reformation, there was ſmall Likelyhood that the Work ſhould go up and be finiſhed, becauſe of the great Power that was againſt it, yet the LORD brought it forward againſt all Impediments, and put the Cope-ſtone it; that ſame GOD lives yet, and is as able to put the Cope-ſtone on this Work as he was then, if ye believe.

3. The third thing in this Work, is a Work praiſed, *He ſhall bring forth the head ſtone thereof with Shouting, Crying, Grace, Grace unto it*, all ye that builds and beholds the Work, will love the Work, and will all wiſh it well. He alludes by appearance, who, when the Foundation of a Common Work is laid, rejoyces, and when it is finiſhed rejoyces, ye may ſee this clear in *Ezra* 3. 11. at the laying of the Foundation of this Temple, the People ſhouted with a great Shout; if they did that at the laying of the Foundation, much more ſhall they do it at the bringing forth of the head ſtone thereof, as is ſaid here, the Words they cry, grace, grace, the Phraſe comprehends under it theſe three things.

1. Firſt, A Wiſh of the People of GOD, whereby they wiſh Proſperity to the Work, ye may ſee it was a common Wiſh, *Jer.* 31. 23. *Thus ſaith the LORD of Hoſts,*

as

w yet they ſhall uſe uſe this Speech in the Land of Judah, *and Cities thereof, when I ſhall bring again their Captivity: The LORD bleſs thee, O Habitation of Juſtice, and Mountain of Holineſs.*

2*dly*, It comprehends under it a Thankſgiving, the Workers give all Praiſe to the Work, *Ezra.*10.11. When the Builders laid the Foundation of the Temple, they ſet the Prieſts with their Trumpets, and the *Levites* with their Cymbals, to praiſe the LORD, after the Ordinance of *David*, They Sang by Courſe, Praiſing GOD, and giving Thanks unto the LORD, becauſe he is good, and his Mercy endureth for ever.

3. The third thing it comprehends under it, is a faithful acknowledgment that the Work is built and finiſhed by no power and ſtrength of Men, but by the Grace of GOD, look the Verſe preceeding the Text, and ye will find it thus, not by might or by power, but by my Spirit ſaith the LORD of hoſts: ye may eaſily apply this. Our Work that GOD is bringing up, and will finiſh, ſhould be a Praiſed Work, our Wiſhes ſhould be to it; *The LORD bleſs thee, O Habitation of Juſtice, and Mountain of Holineſs*: our Song of Thankſgiving ſhould be in our Mouths, *GOD is good, and his Mercy endureth for ever*: albeit it go up, let us not aſcribe any thing to our ſelves, but let us aſcribe all to the Grace of GOD, and this will ſtop all the Mouths of Diſdainers, who ſay, who are ye, who think to finiſh ſuch a Work; we anſwer, it will be finiſhed not by might, or by ſtrength of Man, but by the Spirit of the LORD of Hoſts.

There are three ſorts looking to this Work, and to the going up of it, 1. Evil-Willers. 2. Well-Wiſhers. 3. Neutrals, 1. The Evil-Willers are *Edom*, and he was *Jacob*'s Brother, yet in *Pſ.* 137. he cryes raze, raze this Work to the Foundation. There is a number that is crying,

crying, raze, raze this Work to the Foundation. 2. There is a second sort that are Well-Wishers, crying grace, grace be unto it: in those former Years, the Shout of Raze, Raze, hath been louder than Grace, Grace; but now, GOD be praised, the Shout of Grace, Grace is louder than Raze, Raze. 3. There is a third sort gazing upon this Work, that dare not cry raze, raze, because they are born down with Grace, Grace, they dare not cry Grace, Grace, for fear of Authority. What shall I say to these Neutrals, they are so uncapable of Admonition, that it will be a spending of time, to crave their Concurrence to the Work; to whom shall I speak then, my Text is an Apostrophe, if I may use one, that which I shall use first, is GODs own Words from *Isaiah*, Isai. 1. 3. *Hear O Heavens, Hearken O Earth, for the LORD hath spoken, I have nourished and brought up Children, and they have rebelled against me.*

I will next turn me to Strangers and Forreigners, all ye of Reformed Kirks (what, have I said Strangers, thir Men who are are brought up in the Kirk, are Strangers from the Womb, *Psal.* 58. 3. But) ye are joyned with us in a Corporation, come therefore with your fellow feeling, let us hear your Shouts and Cryes of Grace, Grace be unto the Kirk of *Scotland*, and let your Wishes condemn thir ungrateful Neutrals, who professes themselves Children of this Kirk, and yet will not rejoice with us for the Well of our Mother.

Now ye have heard this Text in all thir six Steps. 1. First a Mountain seen. 2. A Mountain reproved and disdained. 3. A Mountain to be removed. 4. A growing Work. 5. To be finished. 6. With great applause of all Well Willers wishing Grace unto the Work. And seing I have ado with this great Mountain, both with Mountains that impedes this Work, and all Ranks of Per-

ersons, Promovers of the Work, I will direct my peech to these with the Apostrophe in the Text.

And first, To the Mountains lying in the way of this Reformation, I rank them in two sorts, to wit Prelats, nd Upholders of Prelats: O Prelats, if I had hope to ome speed with you, I would exhort you in the Name f Christ, to lay down your Worldly Dignity, and elp us to exalt the Kirk of Christ; but I fear ye have ardened your selves so against the Truth, that nothing will prevail with you, except ye keep your Worldly Monarchy, yet ye shall be forced to take up my Apostrophe, *O Mountains of* Gilboa, *on whom the Anointed of the LORD is fallen, neither come Dew nor Rain upon you*; ye are these Mountains, upon whom Christ and his Anointed has been slain, the Dew nor Rain of GOD's Grace are not on you, ye may well receive Fatness from beneath, to make you great in this World, but from above, ye are not Bedewed with the Grace of GOD, without which, whatever your Bodies be, ye have lean Souls; under this Course I leave you, and turns to you, O great Mountains, great Men who are putting your Shoulders to hold up this Mountain of Prelacy, I beseech you, if ye have any Love to Christ, to take your Shoulders and help from this Pestiferous Mountain the Wrack of Christ's Kirk: and if Exhortance will not prevail with you, I charge you in the Name of the great GOD, and his Son Jesus Christ, to whom one day ye must give your Account, that ye in noways underprop this Mountain, the which if ye obey, I am sure the LORD will bless you, and your Posterity; but if ye will not, though ye were never so high a Mountain in this Kingdom, ye shall become a Plain. I hear one saying, Minister, I am not afraid for all thou says, my Mountain is strong enough, and so said

David

David, Psal. 30. 6, 7. *I said I shall never be moved, for thou hast made my mountain strong, thou hides thy face, and I was troubled.* I will tell you, let your Mountain be never so strong, if GOD hide his face once, he will make the tallest Mountain of you tremble; and if that move you not, he will at last lay you waste. I come to you whose hearts GOD hath touched to promove this Work in general, Christ is saying to you that Word in *Cant.* 4. *v.* 8. *Come with me from* Lebanon, *my Spouse, come with me from* Lebanon, *look from the Top of* Amana, *from the Top of* Shenir *and* Hermon, *from the Lions Dens, and Mountains of Leopards. Thou hast ravished my heart, my Sister, my Spouse, thou hast ravished my Heart with one of thy Eyes.* Christ says this to you, come from the Dens of Lions, and Mountains of Leopards, Lions are cruel, and Leopards are crafty and cruel; for it is reported of them, that they set themselves in the thick Branches, and spies the Passengers coming by, and leaps between their Shoulders, and kills them; ye have been over long among the Lions Dens, and the Mountains of Leopards, and now ye are coming away, this same look hath ravished the Heart of Christ, ye have wounded him with this look ye have given to the Cause, continue your help until the Spouse of Christ be forced from the Lions Dens, and Mountains of Leopards.

In particular I speak to all Ranks of Persons, O Noblemen who are the high Mountains of this Kingdom, bow your Tops and look on the Kirk of Christ, lying in the Valleys, sighing, groaning, swounding, and looking towards you with pitiful looks, if the Sun of Righteousness have shined on you, let her have a Shadow, as ye would have GOD to be a Shadow to you in the Day of your Distress.

Barrons and Gentlemen, who are as the pleasant

hills

Hills coming from the Mountains, (I ſpeak to you for the Relation that is betwixt you and the Mountains, for by your Deſcent ye are hewen out of the Mountains) my Heart is glad to ſee you lift your Tops, as the Palms of your Hands reached to the Mountains, that they and ye may be as a Shelter for the Kirk of Chriſt, I pray you ſeparat not your Hands from theirs, till your Work be brought forth with Shouting.

Burrows, who are as the Valleys whom GOD hath bleſſed with the Fatneſs of the Earth, and the Merchandiſe of the Sea, the Mountains and Hills are looking to you, and ye to them, join your ſelves in an unſeparable Union, and compaſs the Vineyard of Chriſt, be to her a Wall of Defence, leſt the wild Beaſts of the Wood waſte it, and the wild Beaſts of the Forreſt devour it, *Pſal.* 80. 13.

Miniſters and my Faithful Brethren in Chriſt, whoſe Feet are beautiful upon the Mountains, ſay unto Zion, behold thy GOD cometh: I tell you, within thir two years an Honeſt Mans Feet were not beautiful upon the Cauſey of *Edinburgh*, we might have gone Home to our Houſes again, and ſhaken the Duſt off our Feet for a Conviction againſt this Unthankful Generation, but now (GOD be praiſed) they are beautiful, and we are comely in their Eyes, not for any thing in us, (for we lay all down at the Feet of Chriſt) but becauſe we are gone up upon Mount Sion, and as the LORD's Meſſengers have cryed, behold thy GOD cometh, I pray you, if ye have any Love to the Kirk of Chriſt, withdraw both your Tongues and Pens from this Mountain, and apply them againſt it, apply your Wits, Engines, Spirits, and all your Strength to beat down this Mountain, yea tread upon it, and uſe the ſharp Threſhing Inſtruments which GOD hath put into

to

to your Hands, and threſh upon that Mountain till it be beaten ſmall as the Chaff.

Shall I paſs you who are Commons, truly my Delight hath not been ſo great upon this Mountain, as to make me overlook you, my good People, beloved in Chriſt, have ye nothing to contribute for this Work, have ye not ſo much Power as the Mountains and Hills have, or have ye not ſuch Subſtance as the Valleys, yet ſomething ye have, give it, and it will be acceptable, ſomething againſt the Mountain, and ſomething for the Work, if ye have no more againſt the Mountain, let me have your Tears, Prayers, and ſtrong Cryes, I am ſure there is as great Value in them, as in the Rams Horns that blew down *Jericho*, ſend up your Prayers, and cry with the Pſalmiſt in the 144 *Pſal. v. 5. Bow thy Heavens, O LORD, and come down, touch the Mountains, and they ſhall ſmoak, caſt fort Lightening, and ſcatter them, ſhoot out thine Arrows, and deſtroy them, ſend thine Hand from above, and deliver me out of the great Waters, from the hand of ſtrange Children, whoſe Mouth ſpeaketh Vanity, their right Hand is a right Hand of Falſhood.* As ye have your Tears and Prayers againſt this Mountain, lend me alſo what ye have for the going up of this Work; if ye have no more, let us have your Shouts and hearty Crying, Grace, Grace be unto it. Time will not ſuffer me to ſpeak any more, yet time ſhall never bereave you nor me neither of this: let us all reſolve, ſo long as our Life is in, even to the laſt Gaſp, as GOD will help us, that this ſhall be our laſt Cry, Grace, Grace be unto this Work of Reformation in the Kirk of *Scotland*. To this Grace I recommend you, and cloſes with that Wiſh of the Apoſtles in the New Teſtament, *The Grace of GOD be with you all.* Amen.

FINIS.